



## CONFERENCES

In 1957 district conferences continued to increase in spirit and number . . .

President Clifton G.,M. Kerr presided over Priesthood and General Sessions, and Sister Kerr over the Relief Society . . . the MIA sponsored additional mission gatherings

## SPECIAL EVENTS

In 1957 British missionaries congregated for an all-mission conference conducted by Apostle Richard L. Evans, who also presided at the cornerstone ceremony . . . in the districts, missionaries and saints alike held inter-district functions, like excursions and week-end youth conferences and sports days

## VISITORS

In 1957 people like Charlotte Sheffield, Miss USA, Elder Richard L. Evans, Elder Ezra Taft Benson called on the mission

## MILLENNIAL STAR

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## *On Perverting Divine Truth*

WHAT we believe about the creation of the earth and man's origin is vitally important. Such beliefs are related to the conduct of man towards his fellowmen, his reactions to the problems of life and his conception of the overall purpose of existence.

Christianity's greatest guiding influence in ages past has been the belief that the earth and the inhabitants thereof came as the work of an intelligent, purposeful Creator, and are answerable to Him.

That man is of the "lineage of the Gods" is basic in true Christian beliefs. "Our Father in Heaven" is more than a figure of speech—it denotes a real family relationship. Anything short of this is gross heresy.

In this lofty concept is founded the idea of the importance of the individual, the dignity of man and the value of the human soul.

In consideration of the foregoing it is interesting to read what the leader of one of the great modern Christian sects has said in relation to the origin of man: "He came into existence in the evolution of the mammal species . . . and the potential of animal life is seen in the remarkable animal called man."

Can the idea of the "Fatherhood of God" be compatible with this theory of man's evolution from lower forms of life? Certainly not, without giving up what has been and of necessity must continue to be a basic Christian doctrine. To do so would include giving up our belief in the atonement of Jesus Christ and His status as the Son of God.

If it is accepted that man evolved from lower forms of life, how does this affect the doctrine of the "fall of man"?

If there was no "fall," what need was there for an atonement?

If no atonement was necessary, why a "Saviour"?

If no Saviour was needed, what was Christ's mission?

It is far from a satisfactory answer to suggest that the fall of man consisted of him misusing his freedom for personal gain and satisfaction. The carnal nature of man is but one of the results of the "fall," the other that death came into the world. "As in Adam all die even so in Christ shall all be made alive" points up the need of a Redeemer and a Saviour if there is to be any hope beyond the grave.

Latter-day Saints, and truth-loving people everywhere should not be misled by the theories of men that run counter to the revealed word of God. We may be assured that no positive proof exists sustaining the "evolution theory." We may be strengthened by the knowledge that the inspired word of God, ancient and modern, plus the words of living prophets, leave no doubt or question about the purpose of this life, our divine lineage, the Sonship of Jesus and the need and value of His atonement.

When so-called "modern church" men are willing to sacrifice such basic divine truths in favour of unsupported scientific theory we may know that the "great apostasy" is in its final stages.

C.G.M.K.

# “and the deaf shall HEAR



by  
*Merland J. Snarr*

**E**ACH Monday evening my companion Elder Allen and I teach the Gospel to the deaf and dumb. We leave our lodgings to begin what would seem a usual evening for most elders in the mission field. While strolling down the well trodden cobblestone streets, we discuss problems and better methods of teaching. Should we begin using visual aids or would this limit their much-needed expression? Since their communication depends entirely upon eyesight, would it create distraction to have their attention divided between the teacher and the visual aid? Are they able to see our lip movements properly or should we re-arrange the furniture? Is the lighting adequate enough to eliminate shadows on the face which

# the words of the book”



conceal lip movement and cause eyestrain? And the big problem—are we well enough acquainted with their manual alphabet or sign language to properly convey words and phrases which are too difficult to determine by mere lip movement? These are just a few of the problems which confront us as we teach the deaf and dumb.

We always find the small group anxiously waiting for us as we arrive at the home of the Newsholmes. They greet us with broad contagious smiles. One can easily detect by their quick energetic movements that the cottage meeting has long been anticipated. They take coats and hats and bustle us off to the warm open fire, exchanging greetings and introductions. We keep in mind that the deaf and dumb

are limited in speaking and rely to a great extent on gestures. For example, occupations can be indicated, as in charades, by portraying a man using a saw to indicate a carpenter or a person sewing with a needle to indicate a tailor. To those of us who take speaking for granted, this may seem like a game, but to the deaf and dumb it is a method of communication which is an integral part of their lives. Their home becomes transformed into a theatre with each person having a leading rôle and each one emphatically gesturing out the day's activities. Few words are uttered, only action—actions which abound with fervour and excitement! They seem so eager to converse that one finds their zealous approach irresistible. In no time one

is deeply concentrating on the exciting pantomime. Because of constant practice they are free and easy with their every gesture and can portray anything. Elder Allen and I received a great deal of enjoyment in seeing their personal stories re-enacted.

Perhaps I could relate how Mr. and Mrs. Maurice Newsholme came in contact with the church. Brother John Leonard of the Bradford Branch met Maurice Newsholme at work and like most good Latter-day Saints, he began teaching him the Gospel. When Brother Leonard mentioned the Newsholmes and the opportunity which we had for teaching them, we were delighted but totally unaware of the choice experience which lay ahead. They accompanied Brother Leonard to church where we were introduced. It was apparent that our teaching methods would have to be altered because of their handicap. The problem seemed perplexing and we decided to have a normal talk with them and find out, through personal experience, the most effective manner of presenting them the Gospel. Because Brother Leonard was familiar with their manner of speaking he was selected as our interpreter. In an empty classroom we began our first attempt to tell them about *The Book of Mormon*.

It's always easy to say hello and exchange small bits of information, even to the deaf and dumb, but when the conversation is carried beyond that point then one must exercise greater effort to make proper conversation. Talking with them seems comparatively easy now, but we shall

never forget the first time we taught them and the trials that we shared in breaking down the language barrier which seemed at that time to exist between us.

Mr. Newsholme asked a few questions about the book but I was unable to understand him and relied on Brother Leonard for a clear interpretation. We could understand Mrs. Newsholme quite well but Mr. Newsholme had never heard his own voice and had great difficulty in making his words audible. They used frequent gestures with their hands, which we found hard to decipher. It took us an hour to convey what normally takes just a few minutes; at the close of the class period we were more frustrated and confused than they were. The method of using an interpreter was definitely inadequate. We determined that our teaching would be directed straight to them or it would lose its intended effectiveness. We found ourselves spending too much time telling Brother Leonard about the Gospel so that he in turn could pass it on to them. While we were talking to Brother Leonard, the Newsholmes would be left entirely neglected so there were long pauses which created a strained atmosphere and disrupted the spirit of our discussion. The only way this problem could be avoided was for us to learn their language and become acquainted with their method of communication. At the time, this task seemed practically impossible but we could clearly see a "literal" fulfillment of Isaiah's predictions in the twenty-ninth chapter. Isaiah explained

*In the October issue of the Star was featured an article about Olive Forbes Crowe, who became an outstanding example of living the Gospel despite being blind and beset by many adverse circumstances. One of the missionaries who brought this blind lady to the church was Douglas Snarr. Elder Snarr has returned to his home, but his brother Merland followed him to England and brought what seems to be a family knack of helping the handicapped: not only did he help to teach the deaf and dumb mentioned in this article, but in Scotland, where he has been recently transferred, he is labouring with more people who are deaf and dumb.*

in great detail *The Book of Mormon* coming forth; then he added these beautiful words, "And in that day shall the deaf hear the words of the book . . ." The Lord had given us a promise that the deaf would hear and understand so we decided to put forth the effort. With His help we could succeed.

Elder Allen and I set about to learn the manual alphabet and found it relatively easy. In fact it was so fascinating that we used it frequently as we went about our daily work. We were never very proficient with the language, but could carry on a conversation and that was all that was necessary, as it was never our intention to teach them by the manual alphabet alone. Acquiring the language would only help us in conveying deceptive words and phrases which could not be transmitted by mere lip movement. Our main goal was to have them understand as much as possible by lip reading alone. If this could be accomplished properly then they would be able to make a suitable adjustment into the local branch which was our main concern and the object of all our efforts.

Because Mr. Newsholme had been totally deaf since early infancy, his knowledge concerning the meaning of ordinary English words had been acquired only through painful effort and great difficulty. We found many words outside his understanding, especially obscure Biblical phrases. Frequent pauses for the explanation of words proved to be a distraction and was overcome by using the principle of simplicity. We found that conversation could be turned as much as possible into the style of a telegram with just enough words added to make a point coherent. For instance, in presenting the principle of revelation to those who have all their hearing faculties one could go into great detail by saying, "Revelation was an integral

characteristic of Christ's original church. The members were abundantly blessed by its presence." It would be impossible for totally deaf people to understand this fully since they are unable to piece together long sentences or grasp large words by lip reading. So we put the same thought into the "telegram language," keeping in mind that all non-essentials had to be eliminated. "God talked to man." "God in heaven" (using a gesture for heaven). "Man on earth" (using a gesture for earth). "Talking called revelation." "Man have problem." "Man needs help." "God loves man." "God helps man by revelation." "Revelation blesses man." One would have to be certain that they understood the word "Revelation." Whenever we introduced new terms it was necessary to have them repeat them several times during the evening to become thoroughly familiar with them. We found that the effectiveness of our teaching depended on our ability to transform our weekly discussions into the "telegram language."

It wasn't very long before Mr. and Mrs. Newsholme became actively engaged in proselyting themselves; they brought Mr. and Mrs. Leslie Haste into our meetings. Mr. and Mrs. Haste's sense of humour added colour and zest to our gathering and soon others with the same handicap, were desirous to join us. We were thrilled and gladly accepted them but found that larger numbers were much harder to cope with and created new problems. It was imperative that all see the movements of our lips or our efforts would be in vain. As the group increased, the problem of vision was partially overcome through re-arranging the furniture in a more effective pattern. And in order to give each person sufficient attention, we all met together on Sundays, but divided into groups during the week.

Talking with them individually brought to light another major problem which was created by their handicap. They were never able to hear themselves speak so they were reluctant, at first, to express their feelings. When we asked them to pray vocally in the cottage meeting it created an upsetting effect because of their shyness. Although we had gained their confidence as instructors they still lacked confidence in themselves. The solution to this was vocal prayer and expression. They had been having their private prayers for some time but praying aloud seemed like such a drastic change to them. They wanted to know why it was so essential, especially when they couldn't hear. We told them that the Lord had commanded us to pray vocally and they decided to give it a try. We mentioned that if they would begin praying more earnestly in private and as family units their individual problems such as shyness and proper pronunciation would depart; in proportion to their potentialities as Sons and Daughters of God their understanding would be quickened. Confidence is what they needed and confidence is what the Gospel could give them if they would put forth the effort. Paul, the Apostle, with his many weaknesses said, "I can do all things through Christ which strengtheneth me."<sup>1</sup>

When they began praying out loud in their homes as families they found it very successful and it wasn't long until they consented to take their turn praying vocally during the cottage meetings. We decided to rotate so everyone would receive an opportunity. Mrs. Newsholme was first and I don't believe any of us present will ever forget the way her prayer increased our own testimonies of the truthfulness of the Gospel. As she struggled from one word to the next with tears in her eyes, no one present could escape the impressive feelings of the

Holy Ghost which seemed to penetrate every fibre of our bodies. Hearing Mrs. Newsholme, handicapped as she was, thanking her Father in Heaven for all her many blessings was more than anyone could ask for. Her requests no longer portrayed weakness and dependence but strength and confidence. We were now witnessing growth and development like we had never before seen.

The brightness of their faces as we left for home that night will long be cherished memories. I told Elder Allen that their affliction was a gift and we were reminded of the stirring passage in Ether 12: 27: ". . . I give unto men weakness that they may be humble . . . for if they humble themselves before me and have faith in me; then will I make weak things become strong unto them." As soon as they became humble and dependent on the Lord, teaching was no longer a hardship because their individual barriers were lifted. They all took their turn praying in the cottage meetings which followed and also in their respective family units. In a short time five were baptised and I'm sure others will follow in the near future. They all are extremely active in the branch and have made a remarkable adjustment, making posters, putting on skits and even dancing at our local socials. For miles around people regard them fine pantomime actors.

Their greatest source of strength is unity of purpose and insatiable desire to do the will of their Father in Heaven. By courageous application, they stand as excellent examples of what can be accomplished through faith in the restored Gospel of Jesus Christ. The trials, struggles and victories we had together will remain a lasting memory to us and we shall ever be grateful to our Heavenly Father for the opportunity He gave us to teach the deaf and dumb.

<sup>1</sup> Phillipians 4:13.



*Not long ago there arrived on the Star desk a letter from Elder S. Dilworth Young, of the First Counsel of the Seventy, suggesting we publish an article on the lesson that might be learned from one of President Lorenzo Snow's experiences. "In many parts of the Church," he wrote, "men like to speculate on the doctrines and give out their ideas to other people as the way things ought to be without any of the prophets having expressed themselves on the subject. It is not exactly a sin to do this as long as one labels it for what it is, but too often the brethren who indulge do not so label it, but put it out as real doctrine. The enclosed material, a refutation of that sort of thing, is considered by many a classic example of how a person should act in relation to church doctrine."*

*Because of the seriousness of misrepresenting or over-emphasising a particular doctrine, an error that might conceivably lead to deterring oneself and others from an understanding of eternal truths, the Star presents the experience of President Snow and the lesson of cautiousness, humility and propriety that can be gained from it.*

## IS "BALANCE" IMPORTANT IN GOSPEL LIVING?

by Bryan B. Gardner

AS near as I can remember we were all seated together in the warmth of the fire-lit room listening to the sage. He was quite elderly and appeared rather shrunken as he sank into the recesses of his favourite armchair. But for all his age he could yet speak with power, as indeed he did on this occasion . . .

"The balanced man," he was saying in a deep, sonorous voice which compelled attention, "the really balanced man is the one whom people like the most, and who by his sane outlook finally forges ahead in life." He paused a moment to look at his circle of lis-

teners as though daring one of them to contradict him.

Then, stabbing a finger toward a thin, bookish young man with a musty intellectual air about him, the sage continued: "Now you, Michael, are not balanced at all! Oh, I don't mean that you ought to be in an asylum, but I do think you spend far too much of your time researching into history to the exclusion of all else.

"And not just general history at that. No, not even a single period of history in particular. You devote almost every waking moment to the

study of one man and his influence on the known world in a mere life-span.

"Now I ask you, is that reasonable? Is that having a balanced outlook? Certainly you have become an expert, an authority, even a brilliant genius in your study of this one man. But you are doing this to the detriment of everything else. If I were to ask you about any other time in history you could hardly answer me. You are a specialist—but to the extent of being a fanatic. Because of this people are inclined to shun you: they don't understand you, and you make no attempt to appreciate them.

"I have been harsh on you, and I apologise for singling you out. But perhaps you will forgive me as you gradually become aware that this is a lesson to be learned not only by you, but also by the majority of us."

The learned sage continued, but I was already following up his train of thought in my own mind, particularly in relation to people like Michael who are members of the Church and become "top-heavy." For example, they study the Word of Wisdom until it apparently looms most important of all the teachings of the Church. Or they become Tithing fanatics. Or they are convinced that the Temple or Genealogy or *The Book of Mormon* or another of the multitude of principles of the Gospel is more important than all others put together.

So they study whichever doctrine pleases them, virtually to the exclusion of all else; and then they start spreading their views to those around them.

What follows? People either avoid their company, labelling them fanatics, or consider the Church untrue because it stresses one point above all the rest (as they understand it from what may be said), or possibly they too become somewhat unbalanced.

When it is realised how such an emphasis on one teaching may pos-

sibly impede the progress of other saints in gaining their eternal salvation, the weight of responsibility upon the "fanatic" is awesome to consider, and doubtless more so to bear.

Further, for the self-styled specialist to take it upon himself to bend authoritative statements to suit his case, or to speculate upon doctrines and give out personal ideas to other people without saying that they are merely viewpoints, is surely unfortunate in the extreme. Unhappily it is not a rare occurrence for men to express their own ideas to other people with the inference that this is the way things ought to be, without any of the prophets of the Lord ever having expressed themselves on the subject.

For the man who feels strongly on an as yet unrevealed point, examine the case of President Lorenzo Snow who, one evening in the spring of 1840 (many years before he was called to lead the Church) while listening to a fellow Elder, subsequently recorded:

"... the Spirit of the Lord rested mightily upon me—the eyes of my understanding were opened, and I saw as clear as the sun at noonday, with wonder and astonishment, the pathway of God and man.

"I formed the following couplet, which expresses the revelation, as it was shown to me:

*"As man now is, God once was;  
As God now is, man may be!"*

Now, what was Brother Snow to do? Such a doctrine in this form had not been pronounced to the Church up to that time by the Prophet Joseph Smith, so he further stated:

"I felt this to be a sacred communication which I related to no one except my sister, Eliza, until I reached England, when, in a confidential, private conversation with President Brigham Young, in Manchester, I related this extraordinary manifestation."

President Lorenzo Snow was unable to declare the revelation he had received until the Prophet himself had announced it to the body of the Church; then he told it entirely, as recorded here in the Journal History of September 13, 1896.

Journal History  
13 SEP 1896

of the Lord. I had one revelation or manifestation in my early career which became my star, so to speak, and which I have always had before my mind. I put the meaning of it into couplet form, as follows:

'As man now is, God once was;

As God now is, man may be'.

That was revealed to me with power; the Holy Ghost was upon me for a long time, and ~~XXXXXXXXXX~~ I knew it was my privilege to be like Him whom I afterwards knew was my Father and God. As John the Apostle says, "We are now the sons of God; when He shall appear we shall be like Him"; etc. We must act as far as we possibly can like God while we are in the flesh, and I know we can reach that degree of perfection.

It was not until the April Conference of 1844—four years later—that the Prophet Joseph Smith in what has become known as "The King Follett Discourse" publicly revealed "... God Himself was once as we are now, and is an exalted man . . .", and expanded considerably on this theme for the edification of the Saints.

Then, and only then, was it open to Brother Snow to talk about his experience, as indeed he did.

This is the pattern. Idle speculation is unprofitable . . . "What earthly difference does it make?" comments one of the General Authorities when asked about unimportant details as yet unrevealed. But should a matter of im-

port be given in a special, private revelation, he who receives it should hold it in his own bosom for his own upliftment until such time as the Prophet of the Church speaks, making such information publicly known.

The middle road of sensible balance, learning, understanding has much to commend it, without deviating into profitless speculative pronouncements which might be harmful to oneself and possibly also to others.

But what was it that the learned sage concluded his discourse with? "Remember, the balanced life is the happy life—but don't ever become so consciously balanced as to be a fanatic about it!"

**R**ECENTLY a special honour came to the British Mission. It played host to Sister Charlotte Sheffield, Miss U.S.A., 1958. Having come from Salt Lake City to compete in the Miss World contest, Sister Sheffield found enough time in her busy schedule to fairly captivate the Mission.

To say merely that Sister Sheffield acquitted her monarchical duties royally would scarcely do justice to her influence on the saints in England. She spoke to branches in London and Glasgow, at street meetings in Glasgow and Hyde Park and at Bushy Park U.S. Air Force base, to soldiers and to an enthralled group of teenagers and youngsters from Central High School there. Her message stressed high ideals, and it was evident that those ideals had been drawn from her Gospel training.

The Mission's first introduction to Sister Sheffield was typical of the things she does. Each Miss World contestant was invited to a big West End stage show. But in London it was Mutual night, so she attended M.I.A. at South London Branch. In all the weeks of competitions, travelling, interviews, and personal appearances, Sister Sheffield has not allowed even such a fine pursuit as becoming Miss World interfere with her church activities. Right from the beginning her father, Ralph Sheffield, who is a lawyer, modified any contracts she signed so she wouldn't need to work on Sundays.

All her activities representing her country, her family and the church, have been as much an influence for good as has her conscientious church attendance. Both members and non-

# A 'Royal' Visitor for the British Mission

John Kerr, Charlotte Sheffield (Miss U.S.A.), President Clifton G. M. Kerr



members of the church have watched her, and drawn from her actions an example of virtuous, gracious living.

Following her stay in Britain, Sister Sheffield toured Europe. It was on that tour that she realised the fortune

of being citizen of a free country, and the privilege of living unoppressed and unpersecuted. Because of what she saw in Prague, Czechoslovakia, she wrote an article which the Star proudly presents.

## A MESSAGE TO FREE PEOPLE

by Charlotte Sheffield, Miss U.S.A., 1958

**T**HE streets of Prague, Czechoslovakia, were dark and dusky. There were not more than five dully-clothed people on the streets of each block, and all was silence except for the faint clank of the nearly empty tram-car.

So this was Prague! Prague, whose streets had once rang with joy and life. Prague, which had once been one of Europe's great cultural centres. I thought of my America, of England, of free countries where people laugh and joy in life, and my heart ached for the poor people who passed me by without a sound.

"Oh," I cried to myself, "Why don't fortunate people appreciate all that they have? Why is it that most of them don't even know where Prague is—let alone Czechoslovakia? Why do we complain when we have more than anyone else?"

**TEEN-AGE GIRL:** Don't complain that you can't have that new sweater for Christmas! Be glad that you don't wake up with the cock's crow to walk out in the cold morning to pick up giant sugar-beets and chop off their tops till you and your clothes are covered with mud and your back aches until you can hardly stand. At the end of the day when you look at your ancient grandmother who has

been working even harder than you, you help her into the house—the house on the land which doesn't even belong to you.

**YOUNG MAN:** What about you? How would you feel if you had the ambition to scrimp and save and go without, so that you could buy a new suit which looks very well on you and sets off your handsome face and fine figure—only to be called into the police-station on the very next day and told that you are dressing too nicely and causing unrest among your associates. "You must never wear that suit again," you are told.

And, **DAD:** Just think of how you can drive around in a car, or wear nice clothes, without people staring at you as an oddity. And the newspaper you enjoy. If Miss U.S.A. came to your town, you'd know about it—even if it were only a very small article—but she was in Prague for ten days, and no one even knew about it. Why? It might have been propaganda.

**MOTHER:** Do you know how fortunate you are, even to be a member of Relief Society? Have you ever thought how wonderful it is to be able to meet in church groups and with friends without being afraid of getting yourself on a "suspicious list?" You should be glad that your son-in-law

isn't patrolling with a machine-gun on his back and a trained dog at his side, by that electrified barbed-wire fence surrounded by freshly planted mines. He dare not smile while he searches the windows of the train for someone trying to pass a message.

And GRANDMA AND GRAND-PA: You can be mighty thankful that your only big problem is the pain in your leg, and thankful that you are not the noted composer of German parentage who has been waiting for three years to get out of Czechoslovakia. His little wife in her old leather coat — who has been ill for months and is now sitting sullenly at my side, because she had to strip for inspection and everything was examined with great care—has been waiting too. The authorities can take no chances: there are too many people that seem to want to get away, so they took the man's address book of his friends who were some of the greatest musicians in Europe, and burned the only means by which he could contact them. I could feel the tenseness in their bodies. Although they held in their hands the passports for which they had waited three years—these passports which were going to let them out "for ever, and never to return again," they were still afraid that it would never come true. I patted his knee and said, "Don't you worry, my brother, just wait till you get to the other side and they will take care of you."

When finally we did get across the border, the people were smiling and selling fruit and there were no guns. There was such a difference you could smell it in the air. The little man came and gently kissed my hand and said,

"Auf Wiedersehen." I replied, "You are going to be very happy." I had seen their welcome by the little lady and gentleman from the Red Cross who had shaken their hands warmly through the window. These happy little friends picked up their battered bags and left with all their worldly possessions. I went to the window filled with a feeling I wanted to tell the whole world. My sponsor patted me on the shoulder. He said, "If I hear another American complain, I'll sock him on the jaw." And then we both cried.

How can you, MISS SECONDARY SCHOOLER or little PRIMARY SCHOOLER, complain about this math study or that geography assignment, when the only assignment the Czech child has is to leave grammar school early so that he can start to work. And when I think of my privilege of graduation from secondary school and university, when it would almost be beyond a fondest dream to most of these children, and when I think of our chance to succeed in most anything that we have the desire and drive to accomplish, because the opportunity is always there free, I thrill with contented happiness.

LITTLE CHILD . . . You don't have to stay indoors most of the time and be very still when you are outside. How wonderful is a green park, where you can run and laugh as you play—maybe football, a game the competitive spirit which makes freedom the great wonder of strength which it is.

I'm sure that freedom has its faults, but I'm too much in love with it to see any, for I believe that it is inspired by our Father in heaven.

# *Leadership:* YOUR SACRED CALLING

*by Allen C. Brown*  
British Mission Second Counsellor

UPON an attitude of co-operative fellowship Jesus established His Church. Those who would follow Him are leaders of men. This means not only those serving with functional titles with figurative control but each member of the Church chosen to receive a testimony of Christ. These receive a knowledge of those qualities worthy, in administering, for others to see and follow.

In our calling to lead, what should be our relationship with those whom we are leading? Recently, one of the finest leaders in the Mission confessed an inability to perceive his effect on others. This is not a weakness peculiar only to him, but it is yours and mine to contend with as well. Surprisingly enough, however, most are not willing to recognise it, consequently closing the way for their progress. What could be more disastrous than to blindly nullify our chance for advancement by accepting what we think we are in total exclusion of what others think we are?

Determining what others think we are requires respect and affinity between us. With some we can establish merely an acquaintance; beyond this limit they become impervious, surrounding themselves with a caloused shell like the protective carapace of a turtle. Perhaps they are satisfied in the erroneous reasoning that there is a degrading effect in familiarisation. It isn't the familiari-

sation that is degrading, instead, it is what we are in being familiar that can be degrading. We hide in self-concocted chambers for two reasons: first to shield our lack of confidence; second, to protect us from the ungracious hands and minds of those with whom we associate.

Our common weakness, confessed by one leader and now recognised by all of us is solved in the knowledge that there can be no honest separation of leadership and friendship. So synonymous are they that one without the other must reduce itself far beneath the pleasure of accomplishment; yet often we find the two are disassociated, sometimes through ignorance and other times through self-inflicted misconception. There are great men among us, some in responsible positions, with ability for even more challenging callings, erroneously destroying themselves through an improper effect on those around them.

To be a friend we must have an unmistakably genuine interest in the needs, difficulties, and successes of those with whom we would desire this bond. Yet before we can be unified in such a kinship the other must let us. We harbour an internal fear of disclosing the nakedness of our character, striving to keep it well clothed and hidden from view. Possibly we are proud, maybe a bit ashamed at the contrast between what



we are and what we think we are and what others think we are. But we mustn't allow this to be a pitfall. Progress has no place for such false pride. We should strive toward respectableness ready to disclose our spirit to those who would give and seek eternal wisdom.

Members of the Church are in position to grasp the essential beauty of friendship; however, as leaders many seem to think in singular terms of only loving others, excluding the equally imperative counterpart of letting others exercise their love toward them. As can be soon realised, it is just as hard to let others love us as it is to love them. Whether our present calling is representative member, Sunday School Teacher, missionary companion, or Mission President, we are failing as emissaries of the Lord and fulfilling only a portion of our promised efforts unless we permit others to express a bonded affection through an understanding and respect for what we are. ". . . Men not in harmony give little joy to each other; neither will suspect the latent powers of each . . . We talk sometimes of a great talent for conversation as if it were a permanent property in some individuals." But while their conversation is fluent with some people, they assume a strange muteness in the presence of others. Their silence rests upon a disturbing dissonance; their silence is solved by those who would listen to their thoughts.

Take account of those with whom you feel foreign. Is your own ego or vanity preventing a beneficial relationship between you?

At the foundation of every great character lies a mind unpolluted by jealousy, envy, resentment or any other form of consuming fault. His thoughts are positively directed. He learned before it was too late that the thoughts of a man are the man himself, and that according to the way he

thinks, so is the life he leads. Elder Richard L. Evans recently said, "There is nothing constructive done without it being preceded by a plan. If we don't want to invite the action, we'd better not think the thought." Wise men have long realised, "The pleasantest things in the world are pleasant thoughts, and the great art in life is to have as many of them as possible." The Saviour has admonished us to rest our lives upon sturdy ideals by adopting humility enough to receive them and incorporating integrity enough to live them.

Never let what an individual has obscure your vision of what he is. Never lose sight of another's potential by judging him according to his present weaknesses. Never accuse, only strive to improve. "A fool always accuses other people; a partially wise man, himself; a wholly wise man neither himself nor others."

True friends are honest. This requires positiveness, but it does not excuse blatant uncushioned words spoken with little regard for the already agitated emotional feelings that each of us are governed by. Through Luke, the Saviour expressed the consequence of offence by saying, "It is better for him that a millstone were hanged about his neck and he cast into the sea than that he should offend one of these little ones."

The writer, Kahlil Gibran understood that, "Your friend is your needs answered." Is not this the same rôle of a leader? Let your needs be seen that they may be filled. None are so strong they require no support. None are so wise as to exclude more truth. None are so filled they should elude abundance. "For it is his to fill your need."

Progress depends upon friendship.

The number of people claiming friendship that are neither aware of its value nor able to interpret its rewards is surprising. A reward most

*(Continued on page 17)*

# *not to confuse please . . . .*

too often we allow ourselves to think that when appearances are in order or formalities and rituals are fulfilled, we are inwardly in the right spirit

## *. . . . the kettle and the stew*

by Adam "Mickey" Duncan

**WE ARE** constantly surrounded these days by a world filled with superficialities. I believe that it is well occasionally to re-orient and re-examine our thinking in terms of what the Gospel teaches us are life's real values.

The somewhat prosaic story of two common words can perhaps illustrate the point I want to make. "Junket" is a custard-like food we generally reserve for children. In old France the dish was taken to market in the "jonquette," a basket made of rushes. This custard dish came to be called "jonquette" and later "junket," after the basket in which it was carried.

New England produces a savoury fish broth known as "chowder." In the villages of Brittany, fishermen have long honoured the custom of tossing a bit of each catch into a common mess of fish and biscuit that is cooked in a community pot or "chaudiere." The name of the pot came to be applied to the contents and "chaudiere" became "chowder." In short, we have both "junket" and "chowder" in our language today because people were

not careful to differentiate between the pot or basket and the contents.

In a good many other ways, we are prone to mistake the form for the substance; the name, label or façade, for the real thing.

A few years ago, Madame Chiang Kai-Shek spoke in Salt Lake City. Her message is still fresh in my memory and as profound as when I first heard it. She tells of a young Chinese boy who, bent on becoming a Buddhist, entered the great Temple, prostrated himself before the ikon, and began to say over and over "I love you Buddha, I love you Buddha." An old monk, observing the scene, chose, with the quiet wisdom of the Orient, to set the lad right. The monk found a large rock and a small pebble and as he moved near to the praying boy began to scrape the pebble across the stone. The noise distracted the boy's recitations, and he rose, watching the monk's efforts and, finally, he said, "Old man, what are you doing?" The monk continuing his scraping, said, "I shall make this pebble into glass. Glass is made of pebbles they say."

Impetuous to dissuage his elder from such credulity, the lad said, "Old man, you can rub that stone and pebble together for ever, and never, never make glass." The monk laid aside the stones. With kindness, and just a trace of a smile, he said, "And, my son, although love of Buddha is one ingredient of which righteousness is made, you can never, never become a true Buddhist merely by saying 'I love you, Buddha.'"

And no one ever becomes a true disciple of Our Lord merely by saying words, however sincere, or by performing a ritual, however indispensable, for, as Jesus counselled, "The letter killeth, but the Spirit giveth life."

Often we allow the doing of an act (like partaking the sacrament of the Lord's Supper) or the saying of words (such as our daily prayers) to satisfy us, without ever seeking the true spiritual experience they imply or symbolise. This is much the same as mislabelling the savoury broth for its vessel. Like the Chinese lad of Madame Chiang's story, we all tend to allow the symbol to obscure the real truth behind it.

Salvation is not, to the Latter-day Saint, a status, but rather an attitude, an approach. One of the conditions

precedent to attaining that goal is baptism, yet the physical act of immersion, although required, avails nothing without an inward rebirth and rededication to His Law.

One should observe the tenets of our Word of Wisdom, yet abstention alone profiteth nothing without a spiritual renunciation and an obedient surrender of self to God's Will.

We are enjoined to pay tithes and offerings, yet the donation itself is not what the Lord seeks. What is needed is the rejoicing in giving, the satisfaction in an unselfish, voluntary obedience. The payment is the symbol: the spirit with which it is rendered is the true and eternal good.

The advent of the New Year is the customary time for taking inventory and for making vows and pledges. 1958 promises to be a year of crisis and concern. Against this backdrop the "signs of the times" portend of the immediacy of the fulfillment of prophecy. We should ask ourselves many soul-searching questions in our efforts to separate truth from error, the real from the apparent, the significant from the trivial.

With perception and courage and trust in the Gospel plan we can be equal to the challenge.

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### **Leadership** *(Continued)*

beautiful accompanying affection is an increase of intellectual and active powers. Notice how rich and clear is your recall and expression in the presence of one loved and in open harmony. Contrast the difficulty to even be cordial with those aloof or unfamiliar. Don't ever exclude yourself from anyone's attempts to love. Admittedly some will take advantage and harshly scrape your revealed soul causing temporary pain. Our Redeemer underwent no less for our sake.

Never lose sight of the eternal implication of everything said, done and acted upon. Loving fellowship forgives mistakes—it enhances vision, it is the soul's reward.

"Nothing is so infectious as example, and we never do great good or evil without producing the like."

In our quest for perfection a measure of our worth may well be determined by our desirable effect on others. Upon the glories of a unified family the Saviour has restored the doctrine of the kingdom.

## RECAPPING THE YEAR PAST

TO reflect on the past for its own sake is useless; to reflect on the past with the intent of profiting from its lessons is worthwhile. In reviewing the British Mission in the year just past we do it with a forward look to the year to come.

1957 ranks with the most important years in Mission history. It brought with it a corner-stone for a temple, a new Mission headquarters, and more baptisms than any year, excepting one, in the last 45. It brought expansion in finer meeting places for many branches, achievements from projects of united efforts, and inspired manifestations of the hand of the Lord in the progress of the mission.

If one word could be selected to epitomise 1957 in the British Mission, it would be "increased." Increased blessings pervaded the districts, increased facilities were purchased by branches, increased fairness was shown by the press and local governments.

In the past two years conference attendance has increased steadily with each session, reaching a peak in the last fall series of conferences. The number of investigators attending conferences follows a similar, increasing pattern: from fifteen to thirty attended everywhere.

Rapid advances are apparent in missionary work; the number of proselyting hours per missionary was among the highest in the Church. Last year over 700 people recently contacted by missionaries, joined the Church, a remarkable 25 per cent jump from 1956. Of the last 45 years, only 1951, when 55 more missionaries worked here, had a better record. The average number of convert baptisms per missionary per year in the Church is three; last year the average

British missionary saw more than four investigators baptised.

"There is an inspiring story behind many of the conversions," says President Clifton G. M. Kerr. "One cannot fail to be impressed by the increased number of new members testifying that in some way the Lord had prepared them for the Gospel." One brother, when the missionaries confronted him on the doorstep, knew positively, before they spoke, that they brought the answer to his family's problems. Another when, answering the door, said to his wife, "These men are from God." It seemed to him that God had been preparing him for the moment of their arrival. A sister from the midlands, desperately seeking a meaning and a purpose in life, threw herself on her knees and implored God to send someone to help her. Soon the missionaries knocked. One brother, a sewing-machine salesman, could not wait for the missionaries to return after their initial visit; he was at their door the following morning wanting anxiously to know more. The testimonies have been numerous and inspiring.

Equally worthy of note are the strides in the Priesthood quorums. Said President Kerr, "The developing maturity in the Priesthood has been pleasing to see. The quorums are getting clearer concepts of their duties and working with greater brotherhood. A case in one of the branches typifies the united spirit. Five men hold the Melchizedek Priesthood there. One is a carpenter, one a gardener, one a painter, and so on. Every month, they spend one Saturday working on the branch building, each Elder supervising the portion of the work that falls under his particular trade. The

remaining Saturdays they spend at each other's homes in turn. By pooling their skills all have benefited."

The Relief Society, too, had an enterprising year. The sisters of the Church continued to do almost everything imaginable to benefit those around them, from nursing to carpentry work. During the year they made over 7,000 visits to the sick and homebound, exclusive of their monthly visiting teaching visits to each member, and spent over 1,000 days caring for the sick.

That the Relief Society is the only wholly self-supporting organisation in the Church is not hard to understand. One Branch, with one old member and six brand new ones, began a Relief Society with no funds. After collecting a shilling from each, the President returned the shilling, and each went out to "snowball" it. Some bought apples and carameled them, some embroidered tray cloths for resale. Within weeks almost five pounds had been earned, and their group was able to begin in earnest.

Another group, able to get a new rug for their Relief Society room, scraped, scrubbed, painted, papered, and curtained the room in two weeks, and now meet in a sparkling place. Due to emigration the membership in another branch fell off until only the President remained. Undaunted, she persisted in her Relief Society work, going to the Chapel, praying, giving the lessons, though she often was the only one there. "The Lord and I had some wonderful meetings," she recalls. "His Spirit was certainly often present." Due to her diligence that Relief Society grew spectacularly; now 11 are coming out to the meetings.

Inter-district M.I.A. functions, like the week-end gatherings at Manchester, Birmingham and Scotland recently, provided opportunities for the Church's youth to congregate in wholesome activity. And from all the districts and branches has come enthusiastic reports of their socials. A business-owner in London who is not a member of the Church, on reading the *Millennial Star*, said, "In every other Church magazine I see a pious, falsely reverent attitude,

but in yours, your people seem always to be having joyous experiences together. I don't know much about religion myself, but I think God prefers happiness to sadness."

"Every day we become more impressed," said President Kerr, "with the increased love and brotherhood throughout the mission. The feeling has been unmistakable, and so pronounced that members and visitors alike have noted it at Conferences, and have borne testimony to it. One new convert said that she thought she could never love anyone but her own family, but has now found her love for the members of her branch equal to that.

"The love and the progress of the past year assures us that the Lord is guiding the saints' efforts here, and gives us promise for the future."

## BRANCH AND DISTRICT ACTIVITIES

### **Birmingham**

Northampton Branch is very proud of Sister Evelyn Allen who has completed a hundred per cent attendance at M.I.A. during the past year.

### **Bristol**

Cheltenham Branch held a farewell party for Elder Anderson on November 23. As a parting gift a recording was made of the voices of those who attended.

Bristol Relief Society held their annual Sale of Work on November 23 followed by a Social during the evening. Sister Doris Forrester, Relief Society President expressed her thanks during Testimony Meeting on December 1 to those who had given time and money.

### **Hull**

Activity in the Hull Branch has been greatly restricted recently owing to the rebuilding programme; however, two socials were held during November, one November 9 sponsored by the Sunday School and the other on November 23 when the Primary were the featured artists. Great fun was had by all and it

was lovely to see the up and coming talent in the Branch.

Grimsby Branch Relief Society held their Bazaar on November 22. The stalls were varied and included a handkerchief and baby-clothes stall, sweet stall, pottery stall, fish stall, tinned foods, cakes and refreshments. Thanks are due Sister Marjorie Jenner who spent many hours decorating the stalls and superintending the pricing of the articles. The outcome of this wonderful effort was £21.

### Ireland

November was a memorable month for the Irish District, for on November 2 ten people from the city of Londonderry was baptised. These people are the first to join the Church from this city for thirty-five years. On the same day the M.I.A. held a very successful convention. November 15 held quite a few surprises as there were three baptisms and a Sunday School Guest Postum to round off a great day. The following Saturday the District Concert at first seemed to be marred by a bus strike but the saints who could get there enjoyed the surprise of entertaining each other.

### Leeds

Leeds Branch held their Relief Society Bazaar on November 2. Sister Barbara Whitaker of Bradford who was baptised on November 2, 1907, declared the Bazaar open and gave the Leeds Relief Society a bag containing fifty shillings—one for each year of her Church membership. Bouquets of flowers were presented to Sisters Whitaker and Clegg, the District Relief Society Supervisor, by Elaine Tassell and Christine Newill. A Social was held following the Sale where entertainment was provided by the children and the Priesthood who really put their hearts into their skiffles.

Bradford Branch is proud of the scholastic attainments of two members: Brother Donald Bradbury has gained his A.R.I.C. and after completing his National Service plans to enter the field of practical chemistry. Brother John Kenworthy has won both a State Scholarship and a Bradford City Council Scholarship. He is now looking forward to commen-



*Folicking at a costume party in Coventry recently: Elder William Rich, Sister Miles, Brother Spears, Sister Henry and others.*

cing his study of organic chemistry at Oxford.

Leeds District M.I.A. chose November 9 for their Arts Festival. The quality of the material submitted was very high indeed. The poems and stories were well written and, particularly in the case of Dewsbury, very well presented. The musical items also were excellent and Dewsbury were very worthy winners of the trophy.

The Primary took over the District event on November 30 and held a Bazaar and Social. Many of the articles for sale were made by the Primary children. The evening's entertainment was commenced with a floor show by the Primary and their young fresh efforts were enjoyed and appreciated by all present. This event was organised by Primary Mother Mary Walker.

A Fashion Show was held by Dewsbury on October 3. As a good number of visitors were present Brother George

Brown took the opportunity of giving a short address on the functions and purpose of M.I.A. Brother Kenneth Bolton was a very able compere and Sisters Mavis Crisp, Clare Clegg, Betty Murphy, Hilary Warriner and Edna Cavanagh acted as mannequins.

On November 5 Dewsbury Branch Priesthood, Primary and M.I.A. joined together for a bonfire and supper. Welfare Chairman Wilfred Pickles was in charge and the four P's were served (pies, peas, parkin and pop) and enjoyed by the fifty who turned up for the event.

### Liverpool

The Liverpool District Conference, held on October 12 at Southport, proved to be a wonderful event with many inspiring messages. A special feature was an Investigators' Meeting held under the direction of Elder Heber Brown.

Sister Dorothy Shorrock of Blackburn recently had the opportunity of speaking at a club for physically handicapped people. Commenting on the occasion, Sister Shorrock said that it was a truly wonderful privilege; though almost every person present was in a wheel-chair they were a cheerful and happy group. It was an inspiring occasion for Sister Shorrock

who is a regular speaker at various organisations in the town.

The re-organisation of Burnley Branch has now been effected. On the release of Elder Milton W. Hammond, Elder Robert Anderson has been appointed branch president. At a recent District Preparation Meeting Elder Hammond was presented with a wallet from the grateful members of the branch.

Preston Sunday School has begun a drive to obtain funds for their annual Christmas party. Members have enjoyed a house-party at the home of Sister Elsie Birks, a social on October 31 and a bonfire and firework display on November 5. On this occasion a hot-pot supper with parkin cake and treacle toffee was served and a Charlie Chaplin film shown.

### London

November 9 saw the Romford Saints well rewarded for several weeks of toil: the long-awaited jumble sale, held at Harold Hill, realised £18. There was much in the way of clothing, a few items of furniture and even toffee apples made by Sister Steel. The buyers were without exception non-members and the goodwill promoted by the saints was as big a blessing as the money received.



*Grimsby members and friends gather from a branch social, and pack their hall with many happy minutes*



*Hull Branch Sunday School held their annual outing recently, playing sports and building castles at a windswept Hornsea seaside site.*

A rousing time was enjoyed by those who attended the Bournemouth M.I.A. Hallowe'en Party on October 28. The hall was decorated with masks, witches on broomsticks and coloured lights. Brother Streit told a creepy story and games such as "The Witches' Race" and "Finding the Black Cat" were played. There was plenty to eat including toffee apples and the music was provided by the Branch Skiffle Group.

Luton held their Hallowe'en Party on November 1. The M.I.A. took charge of the entertainment while the other members provided the refreshments. As the following day was the ninety-eighth birthday of Sister Cox, she was presented with a box of chocolates and many happy birthday wishes.

A Bazaar and Barbecue was held by West Drayton Relief Society on November 1. Sister Cawley declared the bazaar open and thanked Sister Spanner for her outstanding work in making the bazaar successful. The barbecue following the bazaar was a fitting close to a lovely day.

On November 2 Newchapel M.I.A. held a Hallowe'en party which included

a fancy dress parade. This was followed by a supper of hot dogs and roast potatoes. The under thirties held a fireside on November 17 when pioneer stories were read and refreshments were served.

In Bournemouth on Guy Fawkes' Night things went with a bang in Sister Carpenter's garden where the M.I.A. held their annual bonfire party. Admission was by fireworks of which there were many. The garden was decorated with fairy-lights and the moon shed her glory on a most contented group of Latter-Day Saints.

### **Manchester**

Bonfire night was celebrated in the traditional style at Radcliffe with a big bonfire, parkin, treacle toffee, roast potatoes, etc. But one wonders if Guy Fawkes' "act of treason" would have had more support if it had been known that in 1957 the celebrations at Wilton House included skiffle.

On November 16 a District Social was held at Wilton House, the new home of the Radcliffe Branch, at which President and Sister Kerr and Elder Terry Warner



*Newchapel Branch  
M.I.A. maids gather  
together on Rose day.*

*Left to right :  
Ruth Palmer,  
Myrtle Cunningham,  
Olive Adkin,  
Tina Cunningham*



were the guests of honour. The entertainment included Sisters Joyce Heywood and Margaret Dewsnup. As a token of appreciation for their presence Joan Lomas offered President Kerr a corsage for him to pin on his wife and to Sister Kerr, Judith Waring presented a button-hole for her to do the same for her husband. The opening item of the entertainment was a comedy by five of the Radcliffe Sisters; then four Rochdale members presented a radio skit. Ashton's Brother Page delighted everyone with his witty stories and the missionaries gave a very "true to life" sketch depicting President Seely's earliest childhood, adolescence and his missionary struggles, with Elder Warner acting the "life" part and Elder Bassett compering. After this June Lomas presented Elder Seely with a pigskin writing-case from the Branch and Brother Arnold paid verbal tribute.

Ashton-Hyde Branch held a farewell party for Sister Edna Carter on November 2 prior to her departure for Salt Lake City where she is to join her sister. Brother John Howard entertained with monologues which were interspersed with games. A white woollen stole was presented to Sister Carter on behalf of the Branch by Brother Eades. Sister Carter

was a very popular member of the Branch and a very good worker.

A belated Hallow'e'en Party was held by Stockport Primary on November 7. The children sat down to tea wearing hats decorated with black cats and witches on broomsticks, after which games were played with breaks for popcorn, treacle toffee and fudge. Magic performed by Brothers Staniforth and Wardell rounded off the evening. The Relief Society held a very enjoyable social on November 19. This was a surprise night for Sister Wood who was baptised on November 19 fifty years ago. Three sisters were present who claimed over one hundred and fifty years membership between them. They each in turn told their life stories of the last fifty years and a casket of chocolates and a Relief Society Plaque were presented to Sister Wood.

Radcliffe Branch is going steadily forward with the work of renovating and decorating. Brother Stocks and his team of helpers have been working almost every night and have completed the Chapel, recreation and Relief Society rooms. Ideas are being put forward by all to make money for the Building Fund but the most original of all is the one which Michael Dewsup works hardest at :

getting everyone to eat lots of jam and save the jars.

### **Newcastle**

The second and final part of the Newcastle District Sale was held at South Shields on November 9. Newcastle and South Shields Branches together put on a fine effort. Tins of food collected by both Branches were sold together with new and second-hand goods made and contributed by members. Afterwards the members and Elders presented a fine concert. As a profit of £20 was made the District have completed their welfare programme for the year and have a substantial amount in hand towards next year's allocation.

### **Norwich**

Thirty-six members of the Ipswich Branch gathered together on October 11 to honour six of the "old folk" of the Branch. A delicious banquet was served by the Relief Society after which President Jack Jacobs proposed a toast to each of the honoured guests. Several of the oldsters had joined the Church in the early 1900s and the newer saints were thrilled as they heard these wonderful, faithful people tell of their experiences in those early days. Sisters Mitchell, Lillian Shelley, Marjorie Bacon and Brothers Mark Patten, John Arnold and Angus Rowland were the honoured guests; unfortunately Sister Lane was unable to attend. After the toasts, some hilarious skits were presented by the auxiliaries and Brother Raymond Attwell organised camp-fire singing to climax the evening. The Branch Presidency arranged the party with much of the credit going to Brother Bob Davis who originally suggested the idea.

Ipswich M.I.A. sponsored the outstanding Hallowe'en Party on October 30. All those who "scared" up enough

courage to go through the spook alley agreed that it had more than accomplished its purpose. Brothers Dick Jensen and Raymond Attwell and Sister Afton Whitehead did a thorough job of "spooking" the victims. After games under the direction of Sister Larene Jensen, refreshments of apple, pineapple and pumpkin pies and apple cider were served. Nearly fifty members and friends attended this enjoyable evening of fun and fright.

### **Nottingham**

A Tramp Supper was held on November 2 at Loughborough to honour Elder Kenneth D. Thompson who was being released from his mission. Entertainment was provided by Elder Thompson, a group of missionaries and a variety of games. These together with a fine supper made for an enjoyable evening during which Elder Thompson was presented with a copy of "Jesus the Christ" by his companion, Elder Neil Crofts.

On November 5 Sisters Swinscoe and Salmon of Mansfield organised a bonfire party. Refreshments were on sale to raise money for the children's Christmas party. The local Saints were very pleased that District President Oliver Storrer, his wife and family were able to attend together with Brother George Winfield.

Leicester Branch held a Farewell Social on October 8 for Elder Derek Gent, Sister Nora Morris and her daughter Evelyn, who are travelling to America. Brother Trevor Berwick conducted the programme during which a pen and pencil set was presented to Elder Gent and boxes of chocolates to Sister Morris and Evelyn.

A kitchen shower was held by Nottingham M.I.A. on November 22 for Sister Jeanne Chapman who is to be married in the near future. Sister Chapman was surprised and delighted with the variety of useful gifts which she received from her

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fellow members of the M.I.A. Nottingham M.I.A. organised an Old Tyme Social on November 30 and sixty-five people sat down to a pie, peas and chip supper. Some of the ladies wore bustles and the men had side-whiskers, moustaches, and centre hair partings. A Barber-Shop Quartet soon bewhiskered those who did not come prepared, much to the amusement of the onlookers. Brother Geoffrey Harris was Mr. Chairman and old time songs were sung in true music hall fashion.

### Scotland

November 5 was celebrated by Edinburgh M.I.A. in traditional style with bonfire, guy, fireworks, etc. Brother and Sister Gregson kindly lent their garden for the occasion and their house for a snack-bar afterwards. Once again Edinburgh has lost one of her young folks to America. On November 20, Sister Irene Fraser left for Utah. She is wished joy and happiness in her new life.

Brother Greer, Paisley Sunday School Superintendent, organised a variety show in aid of the children's Christmas party. There was no shortage of talent; in fact there was everything from skiffle to bagpipes and Highland dancing. The local missionaries were not to be outdone and their "new Elder" act was acclaimed. Elder Young did a great job as M.C. and the ladies of the Branch provided and served refreshments. A short dance rounded off a perfect evening.

The Entertainments Committee of Aberdeen Branch held two dances during November in aid of the "curtains-for-the-Chapel" fund. The old curtains found it difficult to compete with the "new face" which the decorators recently put on the building and encouraged by the response to these functions, the Committee has decided to organise a further series throughout the winter months. Sister Maxwell, Relief Society President, has adopted the "talent money" angle to implement the Society's funds. Each member has been given 5s. and a deadline when it is hoped that this sum will have multiplied. The Branch which is sadly lacking in adult male strength welcomed back Brother Joe Coull after his service with the R.A.F. His wife has been

making a name for herself in organising solo singing items during the Sunday evening meetings. The material in some cases is pretty raw but Sister Coull is not easily discouraged and looks like shaping some wonderful voices.

### Births and Blessings

A son was born to Brother and Sister Mitchell of Norwich and was blessed by his father in December.

The daughter of Mr. and Mrs. Cooper of Cheltenham was blessed by President E. M. Morgan on October 20 and given the names of Lynda Elizabeth.

Kevin, the infant son of Brother and Sister Ralph S. Mount of St. Albans was blessed by his father on October 27.

Susan Jane, the infant daughter of Brother and Sister Orval Dean Bingham of Chelmsford was blessed by her father on May 26.

On November 3, the infant daughter of Brother and Sister John Kitsell of Birmingham was blessed by her father and given the names Heather Margaret.

The infant daughter of Mr. and Mrs. Stevens, friends of the Hucknall Branch was blessed by Brother George Sunderland and given the name Jane on October 20.

Helen Maureen, the infant daughter of Brother and Sister Edwin Ziegler of Leicester was blessed by her father on September 1.

Christine Mary, daughter of Brother and Sister Thomas Grewcock of Leicester was blessed on September 1 by Elder Derek Gent.

A daughter was born to President and Sister Ronald E. Hearsom of Colchester on November 1.

The daughter of Brother and Sister Fisher of Leeds was blessed on October 6 by Elder Allen. She was given the names Beverley Ann.

The infant son of Brother and Sister Ronald Moxon of Leeds was blessed by President Tassell on October 6 and given the names John Charles Roger.

The four young sons of Brother and Sister Richardson of Leeds were blessed on November 3. They were given the names of Kenneth by Brother Stanley



*Sister Jones of Hull was tributed on the occasion of her 80th birthday recently*

Smithson; Alexander by Elder Allen; Richard by President Hogge and the baby Christopher John by President Tassell.

The son of Brother and Sister Jennings of Burnley was blessed by Elder Hammond on September 22 and given the name Stephen.

Ian Jeffrey, the infant son of Jeffrey and Irene Day of Dewsbury was blessed on November 8 by President William H. Crisp.

On October 13, Maureen Best of Newcastle was blessed by President James Laurie.

### **Engagements**

Sister Evelyn Mary Bedder, eldest daughter of Mr. and Mrs. W. Bedder of Leicester, and John Walker, youngest son of Mr. and Mrs. J. Walker of Stalybridge, Cheshire, announced their engagement on July 27.

Sister Jeanne V. Chapman of Nottingham and Brother Castler Montgomery of Glasgow announced their engagement on September 21.

The engagement of Sister Margaret Wendy Jolly, formerly of Ipswich Branch, now of the Nottingham Branch and Brother Neil McEwen, also of Nottingham, was announced on July 27.

The engagement of Sister Nina Joy Figures to Geoffrey Marshall Isaac of Worthing was announced on October 1.

### **Marriages**

The Lowestoft Chapel was the scene of the September wedding of Brother Donald Frank Legrice and Sister Pamela Elsie Long. Following the service, which was conducted by Branch President Harrison Davis, friends and relatives of the couple enjoyed a light luncheon at the home of the bride. The honeymoon was spent in Yorkshire.

### **Deaths**

Sister Sylvia Maud Quesne, wife of President George T. Quesne of Peterborough Branch passed away on September 21 after an illness lasting only four days. Sister Quesne was always active in the Church and formed Peterborough Relief Society. The funeral service was conducted by District President Oliver Storrer and an address was given by President Clifton G. M. Kerr. The grave was dedicated by Brother Fritz and the floral decorations arranged by Brother Williams.

On October 16th, the funeral service was held at Newchapel for Sister Anna Emilsen, born in Oslo, Norway, eighty-two years ago. Sister Emilsen was baptised when she was eighteen years old and suffered great persecution. She came to England with her husband four years ago. The funeral service was conducted by Elder Austin and the grave was dedicated by Elder Blackham.

Brother Andrew McGowan of Glasgow Branch died during September. He was buried by the Airdrie Branch in a service conducted by President Walter Foote, who also dedicated the grave. A memorial service was held in Airdrie Hall on September 15 and was attended by many friends from Glasgow, Edinburgh, Airdrie and Paisley. The speakers included Sister Hilda Woodford, President David Porch and Sister Hosie. Sister Scott sang his favourite hymn, "O My Father."

The sudden death of Sister M. Roxburgh, who was over sixty years of age, came as a shock to the Edinburgh Branch. She died on November 24 in the Royal Infirmary where she was being treated for a broken leg. Sister Roxburgh was one of the oldest members of the Branch, having been brought up in the Gospel since childhood.

#### ORDINATIONS :

##### Birmingham District

Frederick Ernest Bradley of Kidderminster to Teacher

Edwin Glynn of Northampton to Deacon

##### Bristol District

John Reginald Harris of Cheltenham to Deacon

David Clary Mason of Cheltenham to Elder

Andrew George Peterken of Cheltenham to Deacon

Co'in Bruce Alfred Price of Cheltenham to Elder

Peter David Simmons of Cheltenham to Deacon

Alfred Cyril Melhuish of Newton Abbot to Teacher

Edward George Wills of Bristol to Priest

Frederick Green of Stroud to Elder

##### Hull District

Joseph Henry Thistleton of Hull to Deacon

William Henry Brattan of Hull to Deacon

Jack Spurr of Hull to Teacher

Alan John Kinnington of Hull to Priest

##### Leeds District

Leslie Ryan of Bradford to Deacon

John Leonard of Bradford to Elder

David Malcolm Cranmer of Bradford to Deacon

George Frederick Watson of Dewsbury to Elder

Jeffrey Warriner of Dewsbury to Elder

##### Liverpool District

Walter Garrard Morrey of Blackburn to Deacon

Whalley West of Blackburn to Elder

Cyril Barker of Burnley to Elder

Samuel Goulding of Wigan to Elder

##### London District

George Albert Ponceast of Romford to Priest

##### Newcastle District

Nichol Cowen Oregan Munro of Newcastle City to Priest

Joseph Warrander Riley of Middlesbrough to Teacher

##### Norwich District

Kenneth Louis Alfred Warren of Norwich to Elder

John Chalmers Buchan of Lowestoft to Elder

William Walker of Lowestoft to Elder

Sidney James Gasson of Lowestoft to Elder.

Donald Frank LeGrice of Lowestoft to Elder

##### Nottingham District

John Stevenson Buxton of Eastwood to Teacher

Michael John P.ckering of Loughborough to Teacher

##### Scottish District

Edward Henry Conn of Aberdeen to Teacher

Robert Logan Irving of Edinburgh to Teacher

John Albert James Porter of Edinburgh to Deacon

Dennis Clancy of Dundee to Deacon

##### Sheffield District

Kenneth Fawcett Bray of Barnsley to Deacon

John William Smith of Barnsley to Deacon

Arthur Geoffrey Blackburn of Sheffield to Deacon

Donald Greenfield of Sheffield to Elder



## MISSIONARY ACTIVITIES

#### BAPTISMS :

##### Birmingham District

Evelyn Ashby of Coventry

Trevor Neil James Dawe of Coventry

##### Hull District

Gladys Wilks of Scunthorpe

Margaret Doris Turner of Hull

Elsie Mary Nelson of Grimsby

Frank George William Nelson of Grimsby

Irene Thompson of Scunthorpe

Arthur Thompson of Scunthorpe

E'leen Thompson of Scunthorpe

Dawn Jacqueline Martin of Grimsby

##### Irish District

Mary Jane Greer of Belfast

James McIntosh Graham of Belfast

David Anderson Stamp of Belfast

Loraine Stamp of Belfast

Arthur Stamp, Jr., of Belfast

Margaret May Esdale Cochrane of Belfast

Margaret Houston of Belfast

Ellen McConnell Olphert of Londonderry

Alan John Topp of Londonderry

Ann Heather Smyth of Londonderry

Elizabeth E. Smyth of Londonderry

Wilma Roberta Smyth of Londonderry

William Smyth of Londonderry

William Robert Smyth of Londonderry

Robert Boyd Smyth of Londonderry

##### London District

Ronald Leonard James of Luton

George Frederick Holman, Jr., of Romford

Idris Wynne Jones of South London

Peter Richard Gill of Oxford  
 Marta Jannitis of Oxford  
 Johanna Paula Gill of Oxford  
 Richard Alan Gill of Oxford  
 Stephen Edward Hearn of Oxford  
 Jacqueline Mary Deane of North London  
 David William Dukes of Bournemouth  
 Hilda Eiza Kate Dukes of Bournemouth  
 Janice Olive Yvonne Hainge of Oxford  
 Sheila Mary Leach of St. Albans  
 Alfred George Leach of St. Albans  
 Ned Earl Ludlow of Reading  
 Joy Sue Later of Reading  
 Ruth Annette Smith of Luton  
 John Peter Hester of Romford  
 David Leonard Hester of Romford

**Manchester District**  
 Alma Audrey English of Wythenshawe  
 Thomas Christopher O'Neill of Radcliffe

**Newcastle District**  
 Gordon Lodge of West Hartlepool  
 Brenda Lodge of West Hartlepool  
 Bryan Bygrave of Middlesbrough

**Norwich District**  
 Samuel James Bacon of Chelmsford  
 Freda Betty Gray of Chelmsford  
 Anthony John Sample of Chelmsford  
 Leslie Geraldine Jennifer Sample  
 of Chelmsford  
 Peter John Hunt of Chelmsford

**Nottingham District**  
 John Harry Wilson of Mansfield  
 Margaret Mary Wilson of Mansfield  
 Betty Dobb of Mansfield  
 Kathleen Elizabeth Ann Attwood  
 of Mansfield

**Scott'sh District**  
 Kathleen Violet Newman of Edinburgh  
 Jane Elizabeth Newman of Edinburgh  
 Jennifer Lovell of Glasgow  
 James Edward Spikin of Edinburgh  
 Ronald Fraser of Edinburgh

**Sheffield District**  
 Ann Mountain of Doncaster  
 Enid Noreen Moore of Doncaster  
 Peter John Parsons of Barnsley



RONNIE  
ALMOND

ARTHUR  
BASSETT

RUSSELL  
KINNERSLEY

**ARRIVALS :**

November 12, 1957 . .  
 Elder Dale Wayne Harrell  
 Elder LeGrand Norris Lamb  
 Elder Darrell Grant Bailey  
 Elder Robert Frederick Parker  
 Elder Lonie Gene Youngkeit

*From*  
 Salt Lake City, Utah  
 Chandler, Arizona  
 Woodscross, Utah  
 Logan, Utah  
 Anaheim, California

*Assigned to*  
 London  
 London  
 Liverpool  
 Nottingham  
 Liverpool

November 26, 1957  
 Sister Vonda Lee Shaffer  
 Sister Vonda Sedwick  
 Elder David Eugene Still

Warner, Alberta, Canada  
 Arco, Idaho  
 Raymond, Alberta, Canada

Norwich  
 Bristol  
 Liverpool

**RELEASES :**

December 6, 1957  
 Elder Arthur Ray Bassett

*From*  
 St. Anthony, Idaho

*District*  
 Wales, Manchester

December 21, 1957  
 Elder Russell Blair Kinnersley  
 Elder Ronnie Almond

Salt Lake City, Utah  
 Salt Lake City, Utah

Bristol, Newcastle  
 Liverpool, Newcastle

**TRANSFERS :**

Sister Mary Jane Groberg  
 Sister Rance Larsen  
 Elder Howard R. Olpin  
 Elder Robert H. Marshall  
 Elder Billie R. Anderson

*From*  
 Nottingham  
 Scotland  
 Newcastle  
 Manchester  
 Bristol

*To*  
 Ireland  
 Liverpool  
 Manchester  
 Bristol  
 Newcastle

*Date effective*  
 November 1, 1957  
 November 1, 1957  
 December 1, 1957  
 December 1, 1957  
 December 1, 1957

THERE was a house, large and white, and it was scarcely in the world at all. No one had ever been known to step within the white wall encompassing the house, but everyone knew of the strange man that owned it.

The story was abroad that a huge man with hair like white rain raised two sons there, that he employed a servant that did nothing but tend to the washing of the hands of his sons. And it was known in later years, long after the man had died, that he had called them to him one day.

“You are of age, my sons. Now I would have you go into the world. Take all that I have given you, and go.”

“What have you given us, Father? What is that you would have us take with us?”

“I have given you much: I have given you clean and washen hands.”

The two sons looked at each other and wondered. “Father, we have read in books how others have not their hands washed often. Why do we?”

“Your hands, my sons, make you men; your hands distinguish you from the animals. Because you can manipulate them, you can be pure and great.

“Now, my sons, go into the sewers, and bring me of the floating debris there. But return not to me with unclean hands.”

They went and returned.

“Father, we cannot go into that place, and keep our hands clean.”

“If you handle impure things, my sons, you shall be impure. You can never enter into filth and emerge in innocence. I have given you clean hands that you might ever remember: be clean, my sons.”



## BUILDINGS

In 1957 the British Mission acquired a new home, a five-storey structure in Exhibition Road, South Kensington, London . . . ten branches purchased new buildings, some large enough to accommodate district conferences



## CEREMONIES

In 1957 saints from all over the British Isles gathered for the laying of the Temple cornerstone . . . Sister Irene Kerr displays a silver trowel like those presented to President David O. McKay, Elder Richard L. Evans, President Clifton G. M. Kerr and Sir Thomas Bennett . . . throughout the mission too, awards were made; age-group presentations in the MIA and awards to Aaronic Priesthood holders for faithfulness



## BLESSINGS

In 1957 the Temple grew, bringing a spirit of purpose to the saints, recognition and respect from press and government, and anticipation of the forthcoming dedication